

Church of God

September 17, 1956

# Evangel



Debate in the General Council.

## *Behind the Scenes*

*of the General Assembly*

*Side lights of human interest observed in Memphis*



# the Readers' response

## A CORRECTION AND CLARIFICATION

To the Editor:

A recent letter in this column (May 28) has kindly drawn my attention to a slight error in my article entitled "We Pentecostals" (May 14). I had mistakenly stated that the Greek tense in John 20:22 was present tense. This was due to my mistakenly relying upon my memory rather than carefully consulting my lexicon. The writer kindly pointed out that the form of the verb is not present imperative but that it is an aorist imperative verb. I greatly appreciate this comment for without it, it would have entirely escaped my notice.

The error in no way weakens the force of the argument that the disciples received the Spirit there and then, nor does it infer that there could be no further receiving of the Spirit in their lives. The careful study of the entire verse reveals some very startling facts. Take, for instance, the Greek word "enepheusen" is the first aorist active indicative of "emphausao" used only here in the New Testament and eleven times in the Septuagint. It closely parallels the word used in Genesis 2:7 in the Septuagint when God breathed the breath of life into Adam. This is indeed symbolic for, as the first Adam received life from God, so Christ brought to all believers the new life of the second Adam.

The Cambridge Bible for Schools and Colleges declares that the same Greek verb is used in Genesis 2:7 in the Septuagint and in John 20:22, and the same work further comments: "We are probably to regard the breath here not merely as the emblem of the Spirit, but as the means by which the Spirit was imparted to them. Further, the Greek words 'labete pneuma hagion' translated 'Receive ye the Holy Ghost' is second aorist (ingressive) active imperative of 'lambano.' The word 'labete' translated 'receive ye' or 'take ye' implies that the recipient may welcome or reject the gift. It is the very word used for 'take' in Matthew 26:26, Mark 14:22, and Luke 22:17 when Christ instituted the eucharist. The Cambridge Bible for Schools and Colleges further

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## DECLARATION OF FAITH

### WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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Coming Next Week  
SUNDAY SCHOOL ISSUE

states: "The expression still more plainly implies that some gift was offered and bestowed then and there; it is an unnatural wresting of plain language to make 'take ye' a mere promise. There was, therefore, a Paschal as distinct from a Pentecostal gift of the Holy Spirit, and one preparatory of the other. It should be noticed that the Holy Ghost (Spirit) is without the definite article in the Greek, and this seems to imply that the gift is not made in all its fullness."

I might say that after carefully considering this whole passage as dealt with by the most outstanding Greek exegetes of the past seventy-five years, I find that almost without exception they agree with the Cambridge Bible for Schools and Colleges. The declaration that this is merely a promise of the future Pentecost, is an unwarranted ignoring of the unique place that this verse holds in the context. We must bear in mind that the Lord Jesus was delivering the commission to the disciples. He was sending them to herald the gospel of regenerating life to a world dead in sin. The verse immediately after (verse 23) deals specifically with the forgiveness of sins which was to be the result of the preaching of this gospel. Verse 22 fits in between these two great facts, the fact of the commission and its effect. The disciples could hardly be considered capable of preaching the new gospel of an indwelling Spirit unless they themselves experienced it, which is exactly what happened to them in verse 22. This verse, therefore, deals with the indwelling of the Spirit as received by the disciples from the risen Christ. As such, it fits perfectly in its place with the Great Commission and the new gospel of deliverance from sin.

To make this verse mean "only a promise of Pentecost" is, therefore, to take it out of its context. The commission to preach a gospel of deliverance from sin could only have been given to disciples who had received the Spirit. No Old Testament prophet under the dispensation of law, received such a commission, for this was God's sacred secret of the ages revealed and given only to New Testament ministers.

If these disciples did not receive the indwelling Spirit until Acts 2:4, then they received the Great Commission while they were still under law, but if they received the Spirit in fulfillment of John 7:39 immediately after Christ's resurrection in John 20:22, then the new dispensation the new commission, the new indwelling and the new deliver-

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By David L. Lemons  
Overseer of Arizona

# ASSEMBLY TRENDS

## "We Are Growing Up"

OTHER WRITERS WILL no doubt tell of the glories of the 46th Assembly which marked the seventieth anniversary of the Church. They will make no mistakes when they employ the multitude of the descriptive words that have been used in stories of other glorious Assemblies of the past.

So I leave all the beauty and build-up of descriptive phraseology to abruptly state, "We are growing up."

I believe that when historians of another generation record the outstanding feature of our seventieth year, the emphasis will be on maturity.

Consider the mature attitudes employed concerning our business sessions, mission objectives, educational program, and evangelistic efforts.

### "Business Sessions"

In past sessions, we have, as children, been carried about by various winds of emotion and sentiment and sometimes to our embarrassment returned another day to undo that which we had childishly done before. But to the credit of those in leadership and those who lent themselves to prayer in this Assembly, we witnessed the smoothest, best calculated and least emotional business session ever. The prevalence of kindness for each other and honor for those in leadership testify of growing up.

### "Mission Objectives"

Some years ago our Assembly brought us mission services which provoked us to tears and giving. This we still do, but something has been added. A few tears and a few dollars are not the extent of our responses. The worldwide harvest field is definitely established in the horizon of our spiritual vision. Godly parents are now dedicating their children to the service of God; then from the day of that dedication they employ the ministry of the Church with its agencies of training to prepare their children so they will be ready for the Master's call.

It was with moving conviction that I saw some of these young people go before the missions board, and it was with pride and obligation that I heard the mission objective of well-calculated conquest. Yes, conquest that will establish soul-saving and training centers around the world. We are not satisfied to be stirred for a moment and as children shed our tears and make a spontaneous offering; but as full-grown soldiers of the Cross we lay our definite plans to consecrate our all in the giving of

ourselves and our children to the cause of God.

For well-trained, competent personnel to fill the ranks of commissioned ones to "go ye therefore and teach all nations," we have often prayed and for them we still pray; but with a purposeful maturity, we have launched our training programs across the country. Our program is so inclusive that it deals with the teacher on the local level and then reaches to the level of higher education in our various colleges and training schools. We shall be satisfied with nothing less than giving to the world the best qualified, consecrated, and Spirit-filled workers of this generation.

### "Evangelism"

Evangelism is and has ever been the lifeline of the Church. In recent years we have treated it much as we do the weather; "we talk a lot about it, but do very little about it." With childish trust we have looked for a super evangelist of near-messianic qualifications to bring to us a kind of spiritual utopia. So far, our expectations go unsatisfied, but in this Assembly, we proposed to abandon such wistful thinking and to do something concrete about this matter of major importance. A general committee is assigned to spark a great nationwide evangelistic program. Some of the states have already set up their evangelistic commission. The setting-up of church machinery is not all. The spirit of evangelism seemed to grasp the entire Assembly. In the last message of the Assembly, "Elijah Was a Man," by Dan Drake, a mighty impact of spiritual conviction found its target in the hearts of men. By this message we were convinced that God uses men, and that if we will furnish the men, God will furnish the grace. We are growing up to be men.

After the five days of the Assembly were concluded, no one felt that he had been attending a hilarious picnic, but that he had had a time of deepening of consecration, broadening of vision, raising of faith, and building of confidence.

Sunday morning witnessed an exodus of Memphis as travelers journeyed in all directions. Not juveniles are these, but full-grown men of consecration, courage, faith, and purpose. Like a mighty army moves the Church of God. Every man goes as a soldier returning to his place of battlefield with mature attitudes to represent to the fullest of their ability the cause of Christ.

We are growing up.



*The candid  
observations of a visitor*

*By Sunny Blundell  
Lincolnshire, England*

# ENGLAND

## FROM

## To the General Assembly

**P**ASSPORTS, photographs vaccinations, fingerprints to be taken and the risk of sea sickness—all this to get into your wonderful country of America. My visa lasts six months, but on arrival I was advised to have it stamped "sometime in August." Last week being "sometime in August" and I being in Atlanta, I duly presented myself at the place for such stamping. I was requested to "raise my right hand" and finally was charged \$10.

That night in my meeting at East Point, where I was conducting a revival, I told of this experience, and at once a wee boy on the front row shouted out, "Well! it was worth it, wasn't it?" I am not quite sure just what the wee boy was thinking, but I heartily agree with him. It was worth it all! Hallelujah.

It was a great thrill coming over on England's ocean liner, the *Queen Mary* which, by the way, was televised as she left Southampton. Thus I have actually been on television! I also had the joy of holding a Sunday School on board. Praise God!

My impressions have been mostly those of surprise and wonder. For instance, I had no idea that the Statue of Liberty was on an island all of her own, but always thought she was on the mainland. Pictures I had seen of her had given me the impression of her as standing out alone and high above with all the great city of New York behind her. After just ten weeks in the U.S.A., and having already travelled some 9,000 miles, I've discovered that the Church of God is like this statue. She stands out alone and aloft

in her proclamation of the grand old lasting gospel, and in her freedom of the Spirit. Hallelujah! New York with her great high buildings, thousands of cars, myriads of colored lights, and teaming crowds made me hold my breath, and I was so glad when Brother M. W. Sindle rescued me from it all and took me for a meal.

He tried to introduce me to iced tea, but English folk don't drink anything but hot tea. I could hardly let the English down at the first temptation! I am still English, by the way, and hot tea is still my only beverage. At home in England, if we are cold we take a drink of hot tea to warm

us up, and if hot, we drink hot tea to cool us down.

After New York came Cleveland, Tennessee, and it was good to meet Brother Ray Hughes, whom I had met in South Africa and also in South Wales. I had two very happy days of rich fellowship there staying with Brother and Sister Tharp. I was delighted to be taken up Lookout Mountain. I got a few pictures to show on the screen on my return home later in the year.

Phoenix, Arizona, was next on the list and here I experienced my first camp meeting. I thrilled to it all and  
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*Paul H. Walker, Executive Missions Secretary  
speaker at the Missions service.*



*Song time at the mammoth youth service of the 46th General Assembly*

# **Youth Views the Assembly**

*By Paul L. Walker*

*Youth Director of California*

**T**HIS IS THE most important meeting in the world" were the words of the Reverend Zeno C. Tharp, General Overseer, as he described the vital scope and major significance of the 46th General Assembly of the Church of God. As the Assembly progressed, this pertinent statement became identified with the steadily rising spiritual fervor which was felt by the many representative groups attending from the Church of God throughout the world. One of the predominant factors in achieving this peerless height of spiritual enrichment was the enthusiastic contribution and wholehearted participation of the Church of God youth who rallied to the Assembly with banners of vitality, vision, and victory unfurled in full-dress review. Youth in full array was on hand to view the greatest Assembly in Church of God history; youth—with the carefree teen-ager; youth—with the aspiring young evangelist; youth—with the serious young pastor; these were the eyes of the young who viewed the 46th convocation of the ministry and laity of Pentecost's oldest movement.

The carefree teen-ager, eager for excitement and entertainment, viewed the Assembly as a place of fun and fellowship—fun in taking a trip from home—fun in air-conditioned luxury—fun in new faces, crowds, and places to go—fun in the unusual, the unaccustomed, and unnatural surroundings of the Assembly crowd. Fun, however, to be complete must be tempered with fellowship; thus, the teen-ager sought this fellowship to make complete enjoyment. There was fellowship with God as

the strains of "Hallelujah, What a Happy, Happy Time" lifted the youth night delegation of some 12,000 into "heavenly places" while teen-age voices joined the angel chorus to sing glory to Christ, the Hero of ages. There was fellowship with the Spirit as youth accepted the challenge of faith and spiritual filling to follow Christ in consecration at the conclusion of the youth message of the Reverend J. Frank Spivey. There was fellowship in Christ as the teen-ager greeted classmates and old friends, and renewed acquaintances and experiences in typical teen-age fashion. Yes, the teen-ager saw the Assembly in fun and fellowship.

The aspiring young evangelist—eager, apprehensive, and somewhat self-conscious—viewed the Assembly from a vantage point of observation and opportunity. The Assembly offered this beginning young minister the chance of observing the procedure and plan of carrying out the vast program of the Church of God. Observation of business procedure was made; observation of program planning was made; observation of church leaders and fellow ministers was made; observation of the very life line of the Church's existence was made, from the balcony of the Ministers' Council to the anointed and spiritual services of the General Assembly floor. From observation there came opportunity for the young evangelist. This view brought new opportunity for fields of labor; new opportunity to learn and progress; new opportunity to become acquainted; new opportunity to

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# Memphis and the Church of God

By Phillip Thomas

Memphis Commercial-Appeal

**L**ESS THAN A week before the Church of God's recent 1956 General Assembly, I was attending services in a small Baptist church in the Unaka Mountains of East Tennessee. Perhaps it was more than a coincidence that I should step out of that church and, within a few days, into the midst of the 10,000 or more delegates meeting in Memphis, Tennessee.

The coincidence, of course, lies in the fact the Church of God had its beginnings in the same mountain region which I was visiting and sprang partially from the dissatisfaction of a Baptist minister who preached in those hills. In that same Baptist church in the Unakas that warm Sunday the small congregation was discussing disagreements some of their denominational brethren in North Carolina are experiencing. Here was another coincidence, since the Church of God felt its first birth pangs when sympathetic groups from East Tennessee and North Carolina merged.

That merger took place at a re-

What did the people of Memphis think of the Church of God General Assembly? In order to find out the EVANGEL asked Mr. Phillip Thomas to observe and prepare this article. His report is straight from the shoulder and candid. We sometimes become so absorbed in our own affairs that we forget to consider the impressions we leave on others. It was Robert Burns who said,

"O wad some Power the giffie gie us  
to see oursels as ithers see us!  
It wad frae monie a blunder free us,  
An foolish notion:  
What airs in dress an' gain wad lea'e  
us,  
An' ev'n devotion!"

Mr. Thomas is one of three newsmen, two press photographers, and one television cameraman who covered the Assembly.—Editor.

vival, so the coincidence followed me to Memphis, where I stepped into the Church of God's General Assembly—and that is certainly a revival, a time when ministers and laymen alike gather to come into closer contact with their Creator through preaching and fellowship. There, however, the historical parallels ended. In Memphis the disciples of the Church of God were not being stoned,

whipped, shot or intimidated—as was the unfortunate lot of those rebels of the late 1800's who broke away from the accepted theological doctrines to worship their God as they saw fit. In Memphis the delegates were welcomed with open arms. The city's mayor, Edmund Orgill, greeted them. The people of the "cotton capital" seconded the mayor's greeting with hospitality. In preparation for the Assembly the Memphis City Commission rushed ahead with air conditioning of the city's Ellis Auditorium. The welcome was warm and genuine.

Certainly this spirit is an indication that times have changed. Memphis, once a wild river town and only about thirty years ago known as "the murder capital of the nation," has finally and in the full sense of the phrase "got religion." As a city with more than 500 churches today it welcomes the discussion of religion and the implications of Jesus' coming. Though it is a city whose people are firmly divided along denominational boun-

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*Voting on a measure in the General Council. "Yeas" and "nays" having failed to reveal the majority, a standing vote is taken. Soon those seated will stand to vote in the negative.*

# The General Council of Ordained Ministers

By W. Paul Stallings

*Overseer of the Dakotas*

THE GENERAL COUNCIL, as it is called today, was formerly known as the Bishop's Council. It is composed of any ordained minister of the Church who wishes to attend. Licensed ministers may sit in without the privilege of discussing or voting on the issues.

Most of us think of the Council as a traditional part of the Church. Yet the facts show that for many years the Church of God did not have a council of this nature; "all business was discussed openly by the entire delegation" until 1921, when the business was discussed first by the Council of Twelve, then by the Council of Seventy, and finally brought before the General Assembly. In 1929 "it was decided that all ordained ministers (then called bishops) should be considered councilors, forming a Bishops' Council, which would convene each year preceding the Assembly" to consider recommendations of the Council of Twelve and any other recommendations submitted to it. "These measures accepted by the

Bishops' Council then became recommendations to the entire General Assembly, where they would again be debated and adopted or rejected by a majority vote." Measures passed by the General Assembly become the rulings and teachings of the Church. The General Assembly "is that organized body with full power and authority to designate the teachings, government, principles, and practices of all the local churches and is composed of all members present, all male members having the right to discuss and vote upon all issues."

At the 1948 General Assembly, the title bishop was changed to ordained minister, and since then the council of ordained ministers has been called the General Council.

The General Council this year was the largest in the history of the Church, with more than eleven hundred taking part in the voting. What a blessed time of fellowship it is. Ministers from all over the world meet again after two years of work on the field. It gives to each minister a feel-

ing that he is a part of a large family. The church has 1,688 ordained ministers. To me it is the greatest brotherhood in all the world.

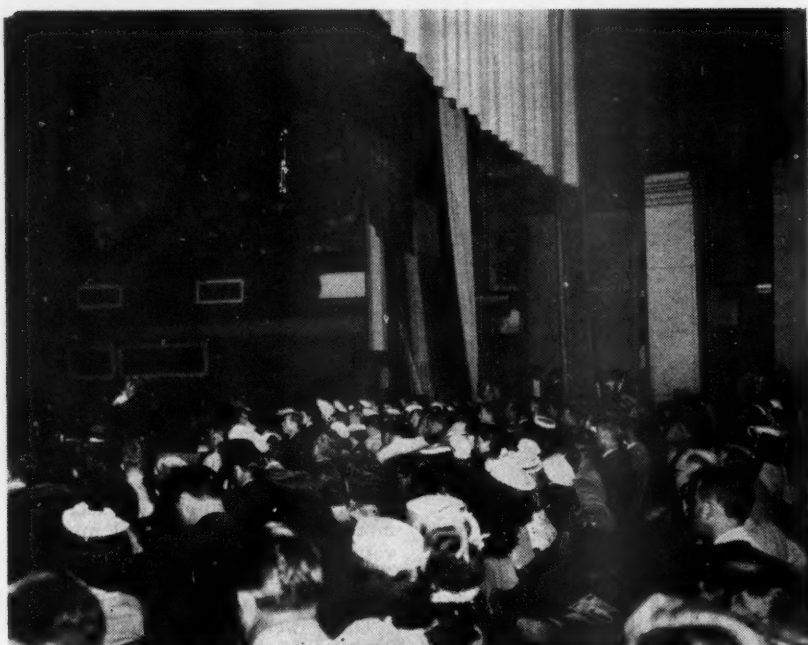
A special agenda previously studied by the Supreme Council is provided for the General Council. This agenda is usually accepted and discussed item by item. Any ordained minister wishing to participate in the discussion may do so. Some moderators stick close to parliamentary procedure; others are more lax. Brother Tharp held us close to proper procedures and was able to get through all the items on the agenda. The first and most important item of business is the election of officers. The officers are elected by secret ballot. The first ballot is the nominating ballot. This is quite a task, with more than eleven hundred ministers voting. The tellers have to work long hours. When this task is finished, the items on the agenda are taken up.

There were many good and far-reaching measures on the agenda this year. I do not intend to report on each of them, as those passed by the General Assembly will appear in the minutes. One of the most important was the establishing of an evangelistic committee to study, conceive, and produce a greater, more vital evangelistic program. A national broadcast designed to reach every city in the United States was recommended.

The council is generally a very serious one; nevertheless, there are moments of humor and laughter. None who attended the Council this year will forget the discussion between Brother Tharp and Brother "Happy Tom" Brooks on the educational qualifications of the "first general overseer of the Church of God."

The council this year was one of harmony and strength. Never in the history of the Church had so many ministers talked about so much with so little differences. It was a council of optimism and faith. All seemed to feel that the Church was on the threshold of greater spiritual and material achievements.

This council enjoyed for the first time a fully air-conditioned auditorium. It indeed added to the comfort and demeanor of the members present. It also marked for the first time that the General Council was completely covered by the press. The Church had grown to such proportions that the action of the council was important to people throughout the world.



Stage view of the ladies' program. Mrs. Avis Swiger is at the pulpit in the lower left of the picture.

# The Women Were There

By Mrs. F. W. Goff

Mt. Vernon, Illinois

**A**T LONG LAST the time arrived and we were on our way to the 46th General Assembly. For weeks, even months, we had been talking, planning and praying for this great gathering. We knew that here would be men and women of kindred spirit from every part of the United States, the isles of the sea and the far distant points on the globe. But this fellowship with them alone is not the magnet that draws us together. It is the remembrance of how God richly poured out His Spirit upon us in Assemblies past, and the faith that once again we are going to witness a mighty move of His Spirit, that our heart-hunger is going to be met as our leaders unfold the Word of God.

It is easy for a mother to think in

family terms, and after arriving in Memphis, one could easily say, "What a gregarious family we Church of God people are." Already there were large groups on the streets and in the hotel lobbies. What a family reunion it was! How warm was the clasp of a brother's hand and the genuine kiss of a sister in the Lord.

Tuesday morning dawned bright and clear. The ministers were up early, eager to be about their Father's business. The ladies enjoyed the day renewing old acquaintances and shopping for those last-minute necessities to make their wardrobe complete. Each one was anxious to look her best as she represented her home church. One wonders just what the clerk may have thought as her customer stopped her purchase long

enough to embrace a friend that she had just seen for the first time in two years. God's Word declares, "By this shall all men know that ye are my disciples, if ye have love one to another." It was indeed a witness to the love of God shed abroad in each heart. It wasn't visiting or shopping alone that occupied the ladies' time, for they shared with their husbands a deep love for the Church and its welfare, and there arose from their hearts continuously a prayer that God would especially bless in the Council, that perfect harmony and love would prevail as our ministers carried on the work of the Church.

The days were mostly given to business, but the night services were a time of rejoicing for all. The past months had not all been smooth. The archenemy had pressed sore, but God had given sweet victory, and together the men and women gathered in the evening services to sing aloud the songs of Zion.

Women have always had their part in public celebrations. After God had mightily delivered the Israelites on dry land in the midst of the Red Sea, Miriam, the prophetess, took a timbrel in her hand; and all the women went out with her with timbrels and with dances to celebrate the glorious victory. In Judges we read how, after God had given victory in battle, the women came out to celebrate. Praise be unto God because He has provided a place in His Church for Spirit-filled women. This is not Buddhism that has said: "Verily the life of women is always darkness"; or Hinduism that says: "With women there can be no lasting friendship: hearts of hyenas are the hearts to women"; or Mohammedanism that teaches, "Men are superior and women are as dogs." This is Christianity where men and women, because of Calvary, share equally in the grace of God.

From the opening service on Tuesday evening until the benediction was pronounced on Saturday night, God's presence was felt in our midst. We heard wonderful preaching as God-anointed men stood before us each night. Words are inadequate to describe the music and singing. Our hearts were filled to overflowing as thousands of saints, led by the inimitable A. T. Humphries, sang such songs as "I Love Him" and "I Will Follow Thee." Brother Vep Ellis, our own beloved song writer, thrilled our hearts as always with "Jesus Passed By." Never has the singing been more  
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*Missions Board in session at the 1956 Assembly. Left to right are: S. E. Jennings, T. R. Morse, W. E. Johnson, Wade H. Horton, Missions Field Representative; Alice Josephsen, secretary; Paul H. Walker, Executive Missions Secretary; Earl P. Paulk, J. H. Walker, A. M. Phillips, D. A. Biggs, Johnny M. Owens, Missions Representative.*

# BEHIND the SCENES

By J. H. Walker

Overseer of East Texas

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Activity of an Assembly never  
seen by most delegates

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THE FORTY-SIXTH International General Assembly of the Church of God convened in the Ellis Memorial Auditorium, Memphis, Tennessee, August 14-18, 1956, and has slipped into history as one of the greatest ever to be held in our lifetime. The outpouring of the Holy Spirit, the messages in tongues and interpretations, the singing, the preaching, the order, the fellowship, the enthusiasm, the interest, the teamwork, the outlook and planning for further progress was outstandingly wonderful.

Now let us look "behind the scenes" to see, if we can, what made it tick. First, we must recognize God behind it all. Next, we must recognize the faithful prayers of our people around the world.

In a great meeting such as our General Assemblies have become, there is a tremendous amount of planning by various boards and committees, by men of experience who give the cream of their thoughts, the richness of their spirit, and hours and hours of concentrated efforts to make our Assembly the blessing it is.

Far behind the scenes and to the front was the Executive Committee (the general overseer, two assistants, general secretary-treasurer and the editor-in-chief), who discussed in the Supreme Council important parts of the program. To me, two of the greatest factors in this well-attended, restful audience and orderly Assembly were due to their decisions, first, to conduct the Ordained Ministers' Coun-

cil and the General Assembly concurrently, and second, their decision not to accept the auditorium without complete air conditioning. In Memphis in August it was dry and scorching hot. The women and children had the afternoons off for window-shopping and what have you, but by the time the Assembly services began, they were there rested and ready for a great service. The men also found it more comfortable inside.

The Watchmen Committee appreciated the air conditioning during their long hours of service. The ushers found a comfortable audience easily seated and ready to respond when called upon by that important, appreciated and very necessary Finance Committee.

LONG BEFORE the Assembly started, the Pre-Assembly Advertising Committee met the press on various occasions with helpful news items, discussing with them facts concerning the General Assembly so that the general public might know more about the Assembly. Likewise, the proper functioning of our publicity committee prepared the reading public daily for a true picture of the Assembly's great work and created good will for God and His Church.

Behind the scenes served your Entertainment Committee, who for weeks and long hours into the night labored to secure proper housing for you. Even while others were enjoying their night's rest, members of your Enter-

tainment Committee were showing those who had come in tired and worn to their rooms over the city.

People from great distances attending the Assembly for their first time, not being acquainted and not knowing just what to do, were welcomed by the Welcoming Committee, who soon had the visitors feeling they were a part of us. One such person said to me enthusiastically, "I feel so much at home among the brethren." It should be that way. That helps to make a great Assembly click.

Behind the scenes, the Supreme Council went carefully, prayerfully and considerately over the hundreds of recommendations sent in from the field, and brought to the Ordained Ministers' Council the recommendations they believed would bless the Church. The Ordained Ministers' Council, after hours of deliberations, brought to the Assembly the measures designed to be a blessing to the whole Church. On the Assembly floor, these measures passed so easily that one might wonder how it is possible, but behind the scenes these measures have been hammered into shape on the anvil of thoughtful consideration.

Your faithful Music Committee selected outstanding talent with appropriate messages in song, the right kind of music that thrilled and satisfied the great host of happy music lovers from everywhere. Had you have been there, you too, would have with the great throng burst into enthusi-

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# SIDE LIGHTS

## *of the Forty - sixth General*



# ASSEMBLY

*By Cleo Watts*

*North Chattanooga, Tennessee*

---

**The human side of a great  
spiritual gathering**

---

*Assembly time is happy time as old friends meet again and share their victories, disappointments and congenial fellowship.*

**T**HE CHURCH OF God has just concluded the greatest General Assembly of its history. The power of God was there. The love of Christ was there in the services and in the disposition of the delegates. The Holy Ghost was there to witness in all the deliberations.

There were delegates there from all over the world—from the east, from the west, from the north, and from the south. Some had come by train, others by bus and plane, but most of them had come by car. The glow of their countenances and the smile of their faces made a deep impression on me. The secret back of the smile on their faces, I found by personal investigation, was the faith they had in God and His Church. The individuals I interviewed were more enthusiastic about the work and progress of the Church than ever before in their lives. One delegate told me at the close of the Assembly that he had heard that the Church was about to fold up, but it was the very opposite when he got to the Assembly; to his surprise the Church was more united than ever before.

I should like for you to go with me to the Forty-sixth General Assembly and get a close-up view of the delegates and their ideas, experiences, and joys of the General Assembly.

The night before August 13 when we were to leave for the General Assembly I could hardly sleep in anticipation of meeting old friends and enjoying the services of the Assembly. Morning finally came, and we left for the Assembly. We arrived in the beautiful city of Memphis, Tennessee, where the Assembly was to convene, about three o'clock in the afternoon. The city of Memphis has a population of about 500,000.

It lies on the east bank of the Mississippi River on high bluffs where the river is one-half mile wide. In the center of the downtown area overlooking the Mississippi River is situated the Municipal Auditorium.

Tuesday, August 14, about 9:30 a.m. I met Brother T. A. Richards who told me that he had attended forty-three General Assemblies. Happy Tom Brooks was standing in front of Brother Richards retelling about the first time he was in a Church of God

revival. Happy Tom said, "Brother Richards was conducting a tent revival at Lynch, Kentucky, and I went there looking for something better than I had. I was 'free Pentecost' at that time, and that service was so dead that night that I looked over to Brother Holchum who was with me and said, 'Anything as dead as this, is too dead and needs to be buried,' and got up and left." Brother Richards affirmed that John C. Jernigan was doing the preaching that night and he was only helping. Happy Tom said that he called Brother Richards sometime later and joined the Church, so it must not have been so dry after all.

Happy Tom Brooks told me about the time Brother Scaff and he were in a brush arbor meeting and "the power" came on Brother Scaff and he climbed up a thorn tree. When he got to the top "the power" left him, and he had to be sawed out. "It might have been foolish to the world, but we had great revivals."

Happy Tom Brooks also told me of a revival he had in Freeburn, Kentucky. One night he was called into a

home where a boy was sick and had groaned twenty-one days. He prayed for the boy, and after the prayer he began to preach. The more he preached, the better the boy got. He preached on until daylight; it seemed only forty-five minutes to him. The next morning the boy was well. That was one time his preaching was successful. I asked Happy Tom Brooks this question, "Do you think that the Church has the power that it had then?"

He answered, "Certainly. Just last week I saw a lady saved, healed, and released from demon power when a Church of God preacher prayed for her."

Wednesday afternoon, August 14, I met Sister Eliza Mays, from Bristol, Tennessee. She began to tell me of her experiences in the Church of God and at the General Assemblies. She said that she had attended all the Assemblies but one. The first Assembly she attended was in the old building on Montgomery Avenue in Cleveland, Tennessee. She recalls that there were only about 500 present, including delegates, friends and local visitors.

Sister Mays told me that when she joined the Church of God her husband left her and never did come back. "The Lord has been my companion and I have never married again. I am just as happy today as I was then," she stated. I asked Sister Mays if she thought the Assembly was as good now as was the first one. She said, "Well, there is more business to be taken care of now than we had then, but I still enjoy it." Then she told me the first Assembly was like a revival, and you cannot expect the Assembly now to be like the first one. Some local churches are larger now than the whole Assembly at that time.

Thursday morning I met a group of delegates from California huddled together talking of old experiences and sharing the joys of Christian fellowship. I interviewed Brother Whipple and Brother C. M. Taylor. First I asked Brother Whipple, "How many churches do you have in California?"

"Seventy or seventy-five."

"Do you think the Assembly is fine this time?"

"Wonderful!"

"What is the high light of the Assembly?" I asked.

"The fellowship, singing, preaching, and AIR CONDITIONING."

Naturally there were laughs from

the group, but there was more sincerity in the laugh than jesting. The air conditioning of the auditorium helped the enjoyment of the Assembly very much.

Next, I talked to Brother Taylor from Santa Ana, California. "Brother Taylor, how is everything in California?" I asked.

"Fine! I just built a beautiful new parsonage with four bedrooms and two baths. I received five new members into the Church just before I left. The Church of God in California is growing by leaps and bounds. We can establish a Church of God any place we can find a building."

In the afternoon I met Brother Eddie Boyd, who went to Arizona just a few months ago to be youth director of the state. He had these elevating words to say, "The greatest challenge of all history is before consecrated

youth today. In my experience as state youth director of Arizona this has been vividly revealed. The youth of Arizona are experimenting great spiritual heights through their efforts for Him. Even though they are small in number, they are mighty in their efforts. I recall a place where a group of youth decided to pray, and in so doing, the entire church experienced a soul-awakening revival. This can and will be done in every church when youth meets the challenge of God." Such words as these can only inspire a person to better service for God.

Friday I had a most inspiring conversation with Brother and Sister H. C. Stoppe and their son, Richard, who are working in New Jersey. Brother Stoppe was sent as overseer to New Jersey in 1954. Richard immediately began to tell how the Lord had blessed his ministry in East Orange, New Jer-



An important part of every Assembly, although most delegates are totally unaware of it, is the work of the tellers committee who tabulate the voting of the General Council for our Church offices. At work around the table reading clockwise are: Earl T. Golden, (back to camera), Walter Purcell, M. G. Swart, Carl Bryan, Harry Kutz, P. H. McCarn, James T. Pitts, W. H. Pratt, Ralph E. Day, Clifford Jinkerson (standing), Ralph E. Williams (standing), William Morris, Clifford Bridges, Hurschel Diffie, A. M. Dorman, Clyde Buxton, F. L. McClung, J. D. Walters.



sey. The Stoppes settled in the northern end of New Jersey with the belief that God would give them a church there. Young Richard began to preach under the anointing, and God wonderfully used him. It was not long before a \$48,000 building was purchased. Souls were saved, the sick were healed, and people were filled with the Holy Ghost. The revival fire is burning in New Jersey. Revival days are not over in our Church. There are still pioneer workers in the Church of God.

Saturday I met delegates from all over the States and many foreign fields. Brother J. M. Baldree, from Key West, Florida, was talking about the new church he had built. Brother Dorsey Phillips was talking about starting a new church in Virginia from scratch; "It's hard, but God is able."

I heard Brother J. H. Walker talking about playing ball with the boys at youth camp. "There were three on base, and I hit a good one and knocked them all in," he boasted, with his chest out as though he were young again.

I think Sister Swiger preached a wonderful sermon to the men. Here is a little of what she said, "We women do not want to boss the men. The reason some women boss is because some men are so weak that they need a boss. The women are having to take the initiative because the men are too stale and inactive. You women must learn the art of leading the men without letting them know you are leading them." I wish you could have heard that sermon; it would have made you men ashamed you were men—or would it?

In conclusion, I should like to say that as a side listener I gleaned many good things to encourage me along the way. The Church of God people at the Forty-sixth General Assembly reflected a serenity and joy not found in the pleasures and glory of this world.



## OBSERVATIONS OF A VISITOR FROM ENGLAND

(Continued from page 4)

was especially privileged to have fellowship with such grand men of God as Charles W. Conn, W. E. Tull, and your very lively singer, Vep Ellis. I had never seen anyone jump about quite like this man before, and sat

sort of tight at first as I never quite knew where he might be next!

The Georgia camp meeting was my next port of call, and here again I felt that I must have been very specially favored as Brother Roy Hughes was the speaker for the evening meetings. I loved children's church here as I was allowed to have two each day and that made my heart rejoice. I came to work, not for a rest cure, nor even for a sight-seeing trip.

Next, at the Virginia Camp Meeting, I had a wonderful blessing to my soul through a young girl who was all unconscious of her influence on me. I had never in my life seen anyone dancing in the Spirit and I sat almost glued to my seat as this beautiful girl danced in and out and up and down the aisle of the church with a face all gloriously radiant. Oh! my soul was just filled and fixed. Hallelujah!

After this, on I went to Bald Knob, Arkansas. The very name started me on to something else. Don't laugh, but it seemed to apply to me. Everyone, or at least most all the women, had long hair. Mine had always been short. In England most women have it that way, and I had not thought too much about it. Now I felt a wee bit convicted. Later in Savannah, Georgia, I read a copy of your *Minutes* and there saw that the Church of God has a ruling on this very subject. Result: having seen the **LIGHT** (notice **light** is in capitals), I have asked the Lord to put my hair on as quickly as He can!

I have been taking in quite a lot of things that we do not do in my country. From the first Sunday over here I had noticed with horror that even in the pastor's homes there were Sunday papers, and that they buy and sell here on Sunday. We in Pentecost over the other side do not. I also was told in one place that the reason for a thinness in my meeting in that particular church was because the people were working on tobacco. To sell it, grow it, or work on it to me seemed to be inconsistent. You see, I was a chain smoker when Jesus saved me, and He had to deliver me of this vice. If no one grew it, sold it, or even worked on it, this would not have been a job Jesus had to do on me or others. This is just an impression and a thought. I hope that someone else has seen the light and will have no further excuse for error.

The climax of the ten weeks came when I was asked to write this at the best time of all—MEMPHIS. What

a gathering! What messages! Nowhere ever have I heard such singing. If this is after only half my itinerary here, I'm wondering what will be the end of the other three months! I just feel so privileged all the time that the good Lord should have picked me for all this wonderful experience. Mere words could never give all my impressions. It is all inside me!



## THE WOMEN WERE THERE

(Continued from page 8)

inspirational as the older hymns were mingled with the new in the congregational singing.

SPACE WILL not allow me to tell of all the services. Nevertheless, I should like to mention a few high lights of the ladies' service Thursday night. Sister Zeno C. Tharp was in charge and gave a splendid report on the progress of the Willing Workers Band for the past two years. She emphasized the marvelous work that had been accomplished and commended the ladies highly for their faithfulness. Sister Ralph Williams led the ladies in singing our theme song, "We'll Work Till Jesus Comes," and also arranged a quartet number. Sister Morehead, on behalf of the ladies of the Church, presented Sister Tharp with a love offering, a token of our love and high esteem for her service in the past years.

Sister Avis Swiger was anointed of God as she spoke on the subject of "Women's Place in the Church." She chose for her Scripture Genesis 2:18, "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." Sister Swiger pointed out that this was an age-old question, but by reading the Word it is answered clearly. Contrary to what some believe, the women do not want to boss either in the home or in the Church. They want to be worth-while members, filling their place as God intended. She enumerated many ways that women could help: by being prayer warriors and personal workers; by being Sunday School teachers in the great task of molding our youth; by encouraging and strengthening the young converts; and especially, if their husbands are ministers, by believing in them and giving them faith in themselves.

Sister Swiger cited many incidents

in the Bible where women were successful. She also called our attention to many of our women in the Church today who have dedicated their all in service; the work of Alda B. Harrison for the youth of the Church; the consecration of Margaret Gaines in Tunisia; the strength and determination of Pearl Stark in Angola; the sacrifice of Dora Myers in India; the faithfulness of Odine Morse in Haiti. In conclusion she pointed out that as in the beginning it was not good for man to be alone, so it is the same today. The women are ready to meet the challenge to be good helpmeets, to fill our places wherever called upon, in the home or in the Church.

Yes, it was a wonderful Assembly, wonderful because it was attended by saints from far and near who love God supremely and who love each other. I love God's people everywhere, but I am especially indebted to this group of believers. It was in this Church I came into a saving knowledge of Jesus. From her ministers I learned of the deeper things of God. Here I have found my place of service, and here I intend to labor faithfully until God says, "It is enough."

Lest some think I am prejudiced in my views and so that all may get a better understanding of what the General Assembly means to a woman, I have asked two outstanding ladies to share with us their views of the Assembly. Sister J. L. Grobler, evangelist from South Africa, attending her first General Assembly, writes as follows:

"It is a great privilege to me to write my impressions of the Assembly from the standpoint of a woman visiting from another country.

"The many thousands of Christians gathered together to worship God wonderfully impressed me. As I sat on the platform looking over the audience and seeing the many beaming faces, I thought how wonderful it was that every one of them, at one time or another, made up his mind to follow Jesus. I was thrilled. It also impressed me that in the midst of a world of sin and demoniac activities, so many people could take the time to spend a week in worship and praise of their great Redeemer and Lord, Jesus Christ.

"As I heard the reports of the activities of the L.W.B., I realized what a great work these women were doing. In my travels through the United States I developed a great admiration for the American women,

especially those of the Church of God with whom, of course, I had most contact. They not only do all their own work, but gladly, with zeal and happiness, they perform their duties to the Church. I was not surprised, but very much impressed, when I heard what they had accomplished. I believe that eternity alone will reveal the true extent of the labors of love of these precious sisters. They are not in the limelight, but are the hidden and unseen pillars on which the Church is certainly leaning very hard. God bless every one of them.

"Any outsider attending the Assembly must get the impression of activity, worship, love, zeal, and progress. This I pray, that the Church will work at all times as unto the Lord, and for His glory.

"I also think that the Assembly is a wonderful place for the children of God to meet, and to renew old acquaintances, thus having sweet fellowship in the Lord.

"We enjoyed the good messages and were encouraged by the wonderful experience of being at the Assembly. I personally enjoyed very much the fellowship and love of the many saints I became acquainted with during my visit.

"As a woman in the ministry, and as wife and mother, I should like to encourage my precious sisters to carry on their good labors for God and for the Church. Let us never forget to let our lights shine for Him at all times, and to let the driving power behind all our activities be a deep love for God.

"The great King will appear soon, and His reward will be with Him."

Sister Dora P. Myers, missionary to India, who is now on furlough and attended our Assembly, gives her view as follows:

"What a wonderful privilege God has given me to attend this 46th Assembly of the Church of God. I also wish to express my deep appreciation to the missions board for this opportunity to be in this great Assembly. I have been in India for five and a half years, and no one can understand the mixture of feelings and emotions one has unless he has been away from the United States for a number of years. The beautiful music, the presence of God in our midst, the wonderful Christian fellowship, the meeting of friends, old and new, and the fine messages make an indelible impression, never to be forgotten.

"I have also been amazed at the

wonderful organization and the smoothness with which the whole Assembly is conducted.

"I do praise God for this opportunity and pray that I may take back to India some of the spirit of this Assembly. I cannot help remembering our Assemblies in India and how there, too, we have felt the mighty moving of God's Spirit. It is my desire to be in the Master's service, wherever He leads me."



## BEHIND THE SCENES

(Continued from page 9)

astic, heartfelt praises to God as the old sacred hymns thrilled the very soul. You, too, would have listened with delight to the new songs—so new, they were sung right from the manuscript—but such songs based on true adoration and praise to God will live on and on to bless the millions, all because someone behind the scenes dared to serve.

PERHAPS ONLY a few persons know and can appreciate the hours of careful checking by the tellers, as they formed in many groups of threes to check the ballots while the chairman arranged a systematic tabulation for accuracy in determining the ordained ministers' choice of the ones to serve in the various elected offices.

I cannot go into details to tell the work of all the boards and committees, but let me tell you about the missions board and some of its work behind the scenes. On Friday, August 10, the missions board met in Memphis hopeful of finishing their work prior to the Assembly so they could attend. However, the missionaries (outgoing and those on furlough) were for one reason or another (mostly monetary) unable to meet us; therefore, we were forced to meet all during the Assembly. Our last session from 7:00 p.m. until after midnight on August 18 closed after the adjournment of the Assembly. Four nights in a row, because of these late board meetings held after the Assembly services were dismissed each night, the members retired between one and two in the morning hours.

Our missionaries and workers were there from many countries (Africa, India, South America, Central America, Mexico, Germany, Hawaii and many islands of the seas). These men and women came with burdened hearts, describing the great need of

their respective fields. At our budget meeting last June, we were forced to cut the over one-million-dollar request from the field to approximately \$615,000 for this coming year. The calls are still coming . . . "Come over into Macedonia and help us." The great cry is for schools to train nationals.

Behind the curtains during the Ministers' Council the Missions board changed previous plans and decided to make the Bible school in Germany our special appeal for funds in the General Assembly missions floor offering. Those present know this was our greatest mission service. There were many missionaries present and the sweetest spirit prevailed. Brother Paulk's message brought us face to face with the needs for those of other lands. Germany, with thirty churches and only eight pastors, must have help. Here in the States we have many hundreds more preachers than churches, but there, the pastors must care for from three to five churches each. When Brother Paulk asked for \$5,000 for the Bible school in Germany, the whole Assembly moved of God gave not just \$5,000 but \$11,350.

Friends, when we think of the Forty-sixth Assembly as being the greatest, let us remember the men and women behind the scenes who did their part so faithfully to make it so.



## MEMPHIS AND THE CHURCH OF GOD

(Continued from page 6)

daries, Memphis people are just as firmly united in a desire to further the work of Christian ministry without regard to those boundaries.

In being accepted, the people of the Church of God served to strengthen in Memphis, man's right to worship as he pleases. A number of Memphians remarked to me about the way in which the sessions were conducted. They wanted to understand the rigid tests of membership in the Church of God. They asked how old the Church of God is as a religious body. They were impressed by the growth of the denomination in its seventy years of history. In short, they were interested enough to ask questions, and any good public relations man will tell you that is an indication of progress in getting across a message, whether it is one that attempts to save souls or merely one which sells a breakfast cereal.

ONE OF THE inevitable observations made by Memphians who were in contact with the Assembly delegates, either on the streets, at the auditorium, or in the Assembly's headquarters hotel, was the lack of make-up worn by the women at the meeting.

A young Memphis woman, walking down Main Street ahead of me, passed several delegates and their families and turned to her girl friend. "Such plainness," she said, "must take real dedication!" Her remark seemed rather profane to me at first, but after turning her thought over in my mind the words became, instead, profound.

She was expressing an idea that had occurred to several Memphians with whom I spoke about the Assembly. From reading newspaper stories about the meeting they came up with this reaction: "Those Church of God people really must believe in what they're doing!" Hearing this, I couldn't help musing to myself: "If one is to be a Christian, professing acceptance of the word of Christ, dedication and belief are certainly in order. Without them, Christianity becomes hypocrisy."

There was the taxi driver—one of a tribe addicted to street-corner philosophy since time immemorial—who got to talking about the Church of God delegates he had carried in his cab. "I'll say one thing for them. They always have the exact change for the fare." He spoke with a smile on his face, but there was respect in his voice. At a time when money seems to mean so little to so many persons in this land of ours, he was paying a compliment to the obvious frugality of the delegates he had driven. He said it was "kind of refreshing," and he meant it as flattery. The crux of these three reactions is this, so far as the Assembly's impact on the people of Memphis is concerned, the Church of God made itself felt outside of its meeting hall in a positive fashion. It demonstrated its own standards of conduct. And by doing so, it got Memphis people to thinking about *their* standards of conduct.

That's an accomplishment—in Memphis or any place else!

As one Memphian who attended several of the business sessions, I came away with some personal impressions that—coming from an "outsider"—might be of some value. I was first of all struck by the democratic process at work there. There was no attempt, so far as I could see, to squelch the expression of any ideas that came up for discussion. There was some trepidation on the part of several ministers about the presence of a newspaperman at a "closed" business session. However, to their credit, the council members did not vote to expel the press. To me, this was further recognition on their part that the free and open flow of ideas is in the long run the best avenue for working out problems, even though it may cause some temporary embarrassment.

Two measures discussed by the council stand out in my mind as particularly significant. One was the proposal, approved by the Ministers Council, which provides for "action by appropriate authority" to deal with ministers of the Church of God who set up independent congregations "who do not subscribe to the doctrines, faith, practice, teachings and government of the Church of God." This is a fundamental issue which is facing several American religious groups. That the Church of God should find it necessary to deal with this problem is an indication of the growing pains of the denomination. It is evidently a sign the Church of God has grown to such an extent in membership that its discipline needs further codification in order to prevent the formation of splinter groups straying from accepted doctrine.

Another important measure, now being studied by a special committee, would provide for lay representation during council deliberations. This would in effect give Church of God laymen a greater voice in the drawing up of denominational policies. It is in my opinion an obvious effort to make the Church government an even more democratic body. That is refreshing in times such as these.

## NOTICE!

The Georgia State Ministers' Meeting will convene September 20, 21 at the campground in Doraville, instead of September 17, 18 as stated in the September 10 issue of the "Evangel." Opening service, 7:30 p.m. All ministers are invited.—W. E. Johnson.



## YOUTH VIEWS THE ASSEMBLY

(Continued from page 5)

preach the gospel of Christ and His Church. Observation opened the eyes of youth to view the unlimited and unsurpassed opportunity afforded by the Church of God for its young.

THE SERIOUS YOUNG pastor—ambitious, alert, and vitally concerned over every issue of the day—saw the Assembly with a view of faith and foundation. In this day when ecclesiastical schism, hypocritical living, and intellectual acquiescence are seeking to destroy sound church government, undefiled holiness, and instantaneous experience; in this day when there is a rumbing of the hordes of hell as they hurl their obloquy and censoriousness against the young in the "fight of faith," there is a cry from the battleground for a shield to withstand the "fiery darts of the wicked." The 46th Assembly gave to the young minister who battles the devil full time just such a shield in the renewal of faith in the undergirding principles of the Church and the cause to which it has dedicated itself.

There was faith in the Church and its government; there was faith in the Church and its teachings; there was faith in the Church and its practices; there was faith in the Church and its unity; there was faith in the Church and its ministry; there was faith in the Church and its progress; there was faith in the Church and its future. From this faith the youth erected a foundation of which "... other foundation can no man lay than that is laid, which is Jesus Christ ... himself being the chief corner stone ... a good foundation against the time to come, that they may lay hold on eternal life" (1 Corinthians 3:11; Ephesians 2:20; 1 Timothy 6:19).

Thus, also in accordance with Paul's admonition to Timothy in 1 Timothy 6:20, 21, it may be paralleled to the Assembly with its achievements and aspirations as the cry is heard, "O (youth) ... keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith."

From the opening session of the 46th General Assembly of the Church of God to the closing prayer beseeching God to work through His people, youth through the eyes of the teen-ager, the young evangelist and the young pastor viewed the Assembly with fun which brought fellowship, observation which presented opportunity, and faith which erected a foundation for that glorious assembly which shall consummate all things, "when the saved of earth shall gather over on the other side—Hallelujah! What a happy, happy time."

## READERS' RESPONSE

(Continued from page 2)

ance from sin, fit perfectly together.

It might be well for all scholars of pneumatology, to bear in mind that if this reference to the Holy Spirit in John 20:22 applies only to the baptism in the Holy Spirit as received in Acts, Chapter 2, then the doctrine of the indwelling of the Spirit as promised in John 7:39 and John 14:17, is one and the same as the Pentecostal experience and therefore, speaking with tongues may as well be an

evidence of regeneration as the initial sign of the endowment of power.

Thank God, the vast majority of Greek scholars believe that John 20:22 is more than a mere promise of an actual experience, namely, the indwelling which comes in the Church age when a man is born again. Therefore, Pentecostal theology finds its place as a Biblical concept when it declares that Acts 2:4 is a special endowment for believers only.

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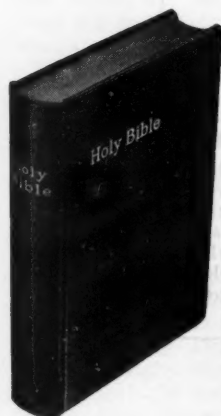
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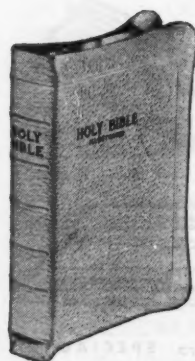
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### CHAPTER 34

*God is Incapable of Injustice*

**F**URTHERMORE E-li'hū answered and said,  
2 Hear my words, O ye wise men;



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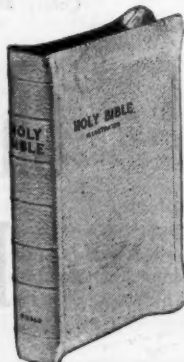
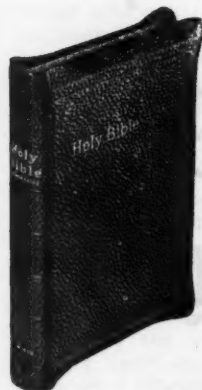
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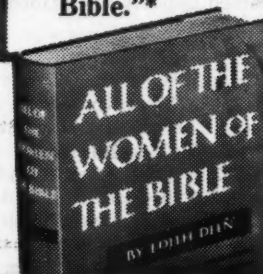
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